

# HOW·NI·KAN

PEOPLE OF THE FIRE

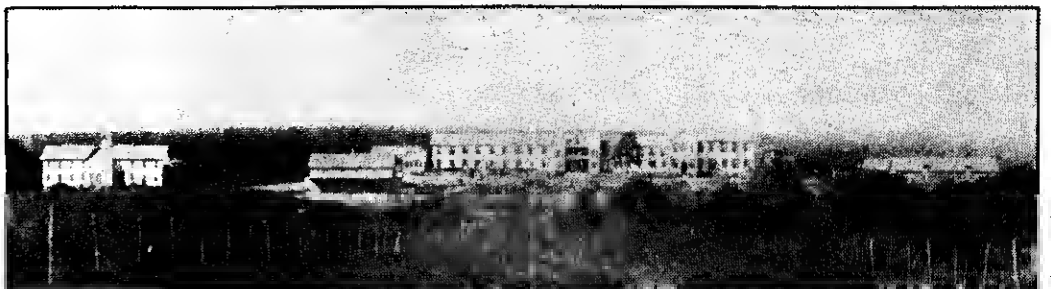


Vol. 9 No. 5

Citizen Band Potawatomi Tribe

May, 1987

## Sacred Heart Mission: Home to the C.B. Potawatomi



Pow Wow '87 (see page 11)

It's peaceful now, in the sense a deserted, aging neighborhood is peaceful. Birds sing, small animals proliferate and wild vines, trees and weeds have their way with the scenery. With the sun high in the sky a visitor walking "Robot's Square Mile" - Sacred Heart Mission - can visualize the hustle and bustle, high hopes and intellectual pursuits that were the lifeblood of the property 112 years ago.

Here is the two-story, handmade brick bakery where the vegetarian Benedictine fathers turned love and effort into loaves of bread and hundreds of sweet rolls.

Here is the two-story log cabin - one of the first built in Indian Territory - that served as the blacksmith's and general repair shop.

Over there is the agriculture quarters and grain storage building.

Three buildings, all that is left of the Benedictine Indian mission valued at \$100,000 in the 1800's. Three structures, all that remains of the "Cradle of Catholicism in the West," established to serve the newly relocated Citizen Band Potawatomi.

Two cemeteries, buried among the trees and overgrown vines, shelter the memory of the nuns and monks who committed their lives to serving the Potawatomi. High on the hill above the original school site sits the active Sacred Heart parish that still serves nearly

(continued on page 5)

SHOW  
YOUR  
PRIDE



Vote!

All tribal members who will be 18 years old by June 27, 1987 are eligible to vote in this year's tribal election. Voting will be in person on the day of the annual General Council (June 27) held at the tribal complex or by absentee ballot. YOU MUST REQUEST A BALLOT TO BE ELIGIBLE TO VOTE ABSENTEE. Ballots will be mailed ONLY to those tribal members who have mailed in a request by June 6.

**Request  
For  
Ballot**

Name: \_\_\_\_\_

Street & P.O.: \_\_\_\_\_

City/State/Zip: \_\_\_\_\_

Roll No.: \_\_\_\_\_

*Clip & Mail*

Mail To: Potawatomi Election Committee, P.O. Box 310, Tecumseh, Oklahoma 74873



# From the Chairman

The Potawatomi are the most "treated" tribe in the history of the United States, having entered into more than 40 treaties with the federal government. We are also the tribe with the smallest land base of any tribe our size. There is a direct correlation: every time we try to "settle" without a scrap, we lose. The agreement becomes "How much do the Potawatomi give up of what they already have?"

We no longer do battle with force of arms; we fight it out in the courts. The tribe is currently involved in two lawsuits. Both are pure issues of tribal sovereignty - trying to keep what we already have.

The State of Oklahoma is trying to collect over \$2,000,000 from our tribe in cigarette sales taxes and "penalties." This is

more than we have made in profits since we began selling cigarettes! Even though the Oklahoma constitution forbids state jurisdiction over Indian tribes, the Tax Commission persists. We have won a temporary restraining order against them and will go to trial in another month. We must not waiver in our determination to win this suit. It not only would damage us financially, but the fundamental right of self-government for Indian tribes would be at stake. The U.S. Supreme Court, under Chief Justice Marshall as far back as the 1830's, ruled that the power to tax is the power to destroy and forbade states from taxing Indian tribes. The U.S. Supreme Court has upheld the doctrine of sovereignty to this day. In the political climate of the upcoming tribal election, be sure your candidate is dedicated to preserving this inherent status our tribe has had for over 300 years. In the past we have had a former tribal chairperson write our U.S. Congressional representatives and say the tribe wished to lose its sovereign status!

The other lawsuit we are pressing is against the bingo contractors, Enterprise

Management Consultants, Inc., who are occupying our land

illegally and taking income that is rightfully ours. This company, headed by a man who styles himself as "The King of Bingo" because of all the other bingo halls he runs, has indirectly admitted through testimony for federal court they kept over \$350,000 of the tribe's money. Before the 20 year contract was signed with this bunch by a previous administration, the old General Council tried to hear a review of the document. The fire alarms were turned on and the Council was recessed. In the meantime, the contract was signed for 20 years, giving EMCI 70 percent of the profits. Then they didn't even give us our rightful 30 percent or adhere to the terms of the contract! In any case, they did not have approval of the contract under Code of Federal Regulations 25, and the contract was illegal from the start. If we win this case, they could be required to refund over \$1 million back to the tribe. With so much to lose, we must be certain they are not putting money into our election process. We must prevail in this lawsuit. The issue is not so much the money we are owed - we get less than 20 percent now - but whether we have the right to establish our own laws over our own land. We have been given this right by the U.S. Supreme Court. No state has that

right and no bunch of "Bingo Kings" have that right.

The Potawatomi have been a sovereign government since before white people came to this continent. We are a people with which the U.S. Government has treated, the same as it has treated with England, France, Russia and other sovereign nations. We are subject to the laws of the United States and the Citizen Band Potawatomi Indian Tribe of Oklahoma. This status must be preserved.

We have two choices - fight or lay down. We choose to fight because we are right. Help us to continue.

## For the record

### Business Committee Minutes - March 9, 1987

Present: John Barrett, Kenneth Peltier, Bob Davis, Francis Levier, Bob Shapiro, Ed Wilson, Pat Sulcer, Potawatomi Softball League representative Andy Bradford

John Barrett, Chairman, called the meeting to order at 7:25 p.m.

Francis Levier moved to change the scheduled order of the agenda. Bob Davis seconded; passed 4-0; Doyle Owens absent.

Mr. Bradford requested a tribal donation of funds for the Potawatomi Softball Team. \$100 is needed for equipment, \$500 for registration and \$300 registration if the team makes the finals. Bob Davis moved to approve allocation of \$900 from the Potawatomi Activity Fund, with the various check amounts made payable directly to the billing parties as necessary. Francis Levier seconded; passed 4-0. If the team wins, the trophies will be presented to the tribe.

John Barrett requested that all correspondence, legal briefs, etc., pertinent to the tribe's litigation with the Oklahoma Tax Commission be codified and a copy placed in the archives as well as the Tribal Court chambers.

Francis Levier moved to approve the minutes of the February 24 Business Committee meeting as read. Bob Davis seconded; passed 4-0.

Francis Levier moved to approve the minutes of the February 2 Business Committee meeting as read. Bob Davis seconded; passed 4-0.

Bob Davis moved to approve the January 29 Business Committee minutes as read. Kenneth Peltier seconded; passed 4-0.

Bob Davis nominated Kenneth Peltier to replace him as the Business Committee representative to the Tribal Health Aids Committee. Mr. Davis is resigning due to personal time conflicts. Francis Levier seconded; passed 3-0, with Kenneth Peltier abstaining.

Discussion was held on a letter to the tribal attorney from the bingo management group. After discussion of the group's counterproposal to the tribe's settlement proposal Kenneth Peltier moved to instruct the attorney that the counterproposal is totally unacceptable in every way, pointing out that the management group does not have a valid contract but continues to operate illegally, and that the tribe desires compensation for lost revenue and the management group vacate the tribal premises. Francis Levier seconded; passed 4-0.

After review of codes and ordinances adopted by the tribe, Francis Levier moved to approve Potawatomi Resolution #87-54 confirming

adoption of all previously adopted codes and ordinances, dating all the way back to 1984, (due to the fact that several documents lacked confirmation signatures despite acceptance action reflected in previous minutes). Bob Davis seconded; passed 4-0.

Discussion was held on a proposed contract modification to the tribe's CTGP (Consolidated Tribal Government Program) block grant. Consensus was to approve a modification providing for adjustments to police, tribal rolls and museum salaries, as well as provide additional lighting and alarms for the museum.

Business Committee recessed at 8:50 p.m.

Reconvened into Executive Session at 8:57 p.m.

Meeting adjourned at 9:40 p.m.

### Business Committee Minutes - March 23, 1987

Present: John Barrett, Doyle Owens, Kenneth Peltier, Francis Levier, Bob Davis, Pat Sulcer; Election Committee representatives Norman Kiker, Don Yott, David Bourbonnais, Clarice Melot and Gary Bourbonnais; Grievance Committee representatives Dennis Duvall, CB Hitt and Beverly Hughes; Tribal Rolls Secretary Ava DeLeon.

Continued, next page

Chairman Barrett called the meeting to order at 7:05 p.m.

Consensus was to waive the reading of the previous minutes.

Tribal Rolls Secretary Ava DeLeon submitted Potawatomi Resolution #87-55 approving two applicants for enrollment for Committee consideration. After review of the applicants' files Bob Davis moved to approve; Kenneth Peltier seconded. Approved 5-0.

Francis Levier brought up the purchase of the chairs and tables for the Long Room approved by referendum last year. The low bid received is \$13,613.57. Kenneth Peltier moved to approve the allocation of funds. Francis Levier seconded; passed 5-0.

It was announced that April 6 was the hearing date set by Judge Bohannon for the litigation between the tribe and the bingo management group (EMCI).

After review, Bob Davis moved to approve Potawatomi Resolution #87-56 authorizing application for a 1987 CDBG (Consolidated Development Block Grant) grant. Doyle Owens seconded; passed 5-0. Total amount applied for is \$350,000.

Committee went into Executive Session at 8 p.m.

Reconvened at 8:20 p.m.

Bob Davis moved to appoint Kay Coffey as a replacement for Earl Lawson who is retiring from the Health Aids Foundation. Doyle Owens seconded; passed 5-0.

Discussion was held on rates for space rental during the pow wow. Francis Levier moved to set the rates at \$7.50 for a large space, \$3 for a small and no charge for tents. Bob Davis seconded; passed 5-0. Proceeds go to the PIP Club to help defray pow wow expenses.

After discussion of the increase in Workman's Compensation rates, Doyle Owens moved to instruct Francis Levier to prepare guidelines and codes to be implemented in a tribal based compensation fund. Bob Davis seconded; passed 4-0. Francis Levier abstaining.

Francis Levier reported the tribe was eligible for \$5,250 in funds received in a penalty against the Kerr McGee Co. Funds must be used for weatherization, energy assistance, handrails for porches, etc. Applications for assistance are to be submitted to Bob Dunning's office, with a \$50 maximum allowed each eligible applicant.

Francis Levier reported that the tribe's oil royalties managed by the BIA totalled \$283.71 for the year. Funds will go to General Account.

Discussion was held with the Grievance and Election Committees on anti-referendum letters currently being circulated by anti-administration individuals. The following points were made in answer to questions:

- (1) Mildred, Vicki and Nicki Peltier no longer work for the tribe.
- (2) Extended Business Committee terms are being proposed to lend stability to economic development proposals - a concern since 1971.
- (3) The tribe, according to state tax records, is getting less than 18 percent of the proceeds of the bingo operation from the current management group. The Shawnee Tribe's recently opened operation pays that tribe 60 percent. Our management group has never had a valid contract with the tribe and has refused to come into compliance with Interior guidelines. Thus the current litigation to remove them.
- (4) Concerning Dr. Shapiro's work with the tribe: He is employed as a consultant. In the past he worked as a consultant for 125 days for Barrett Refining - he has never worked for both entities at the same time.
- (5) The non-Indians who formerly ate lunch at the tribe's Title VI program were removed from the program by USDA - despite the tribe's protest. Tribal employees helped place those elderly removed into other community feeding programs.

A joint committee review of the proposed charter was conducted so that all elected and appointed officials understood the provisions of the charter; specifically, access to the Indian Revolving Credit Fund.

Meeting adjourned at 10 p.m.

#### Business Committee Minutes - April 14, 1987

Present: Chairman John Barrett (by telephone), Secretary Kenneth Peltier, Councilman Francis Levier and Councilman Bob Davis (by telephone)

Meeting called to order at 2 p.m. by Chairman Barrett via conference call.

In honor of Vice Chairman Doyle Owens, who passed away April 13, 1987 (yesterday) the tribal flags are to be flown at half-mast. He will be missed in many ways by the rest of the Business Committee, his fellow workers and tribal members.

Consensus was to waive the reading of the previous minutes.

Francis Levier moved to approve Pot. Resolution #87-58, authorizing the tribal attorney to file a Writ of Mandamus and other administrative and judicial appeals regarding the case of Citizen Band Potawatomi Tribe vs Enterprise Management Consultants, Inc. (the bingo operators). Bob Davis seconded the motion; passed 4-0.

Bob Davis moved to approve Pot. Resolution #87-59, to contract fiscal year '88 Law Enforcement Funds from the BIA. Kenneth Peltier seconded the motion; passed 4-0.

Francis Levier moved to approve Pot. Resolution #87-60, to contract fiscal year '88 Tribal Court Funds from the BIA. Bob Davis seconded; passed 4-0.

Kenneth Peltier moved to approve Pot. Resolution #87-61, to retain Benesch, Friedlander, Coplin and Aronoff as special bond consultants. Francis Levier seconded; passed 4-0.

Francis Levier announced receipt of a library grant in the amount of \$3,572, which will be used for purchasing micro-fiche for the Tribal Rolls reader-machine.

Meeting adjourned at 2:45.

#### Business Committee Minutes - April 27, 1987

Present: Chairman John Barrett, Secretary Kenneth Peltier, Committeemen Francis Levier and Bob Davis, Assistant Administrator Pat Sulcer, Election Committee Chairman Norman Kiker and Election Committee representative Don Yott.

Chairman John Barrett called the meeting to order at 9:15 a.m.

Francis Levier moved to leave the office of Vice Chairman open in honor of the late Doyle Owens. A successor will be elected by the tribal membership in the June election. Kenneth Peltier seconded the motion as Potawatomi Resolution #87-62. Passed 4-0.

Bob Davis moved to adopt Potawatomi Resolution #87-63, designating the scheduled museum addition as the "Doyle Owens Memorial Wing." Francis Levier seconded; passed 4-0.

After consultation with the Election Committee, Francis Levier moved that the following amendments be made to the 1987 Election Ordinance:

- (1) Section S-8 - 107, subsection e; strike the phrase "when polls close"
  - (2) S-8 - 107 e, add the words, "The Election Committee Chairman and Secretary shall have exclusive possession of the Post Office keys at all times"
  - (3) S-9 202; change word "after" to read "before"
- Bob Davis seconded the motion; passed 4-0.

Francis Levier moved to approve Potawatomi Resolution #87-64, instructing the Election Committee to add ballot provisions for amending the constitution to utilize a new formula for determining blood degrees, as well as providing for a Council vote on allocation of funds for renovation of the Sacred Heart buildings and adoption of the 1986-87 Administrative Guidelines for utilization of set-aside allocations approved by Council. Kenneth Peltier seconded; passed 4-0.

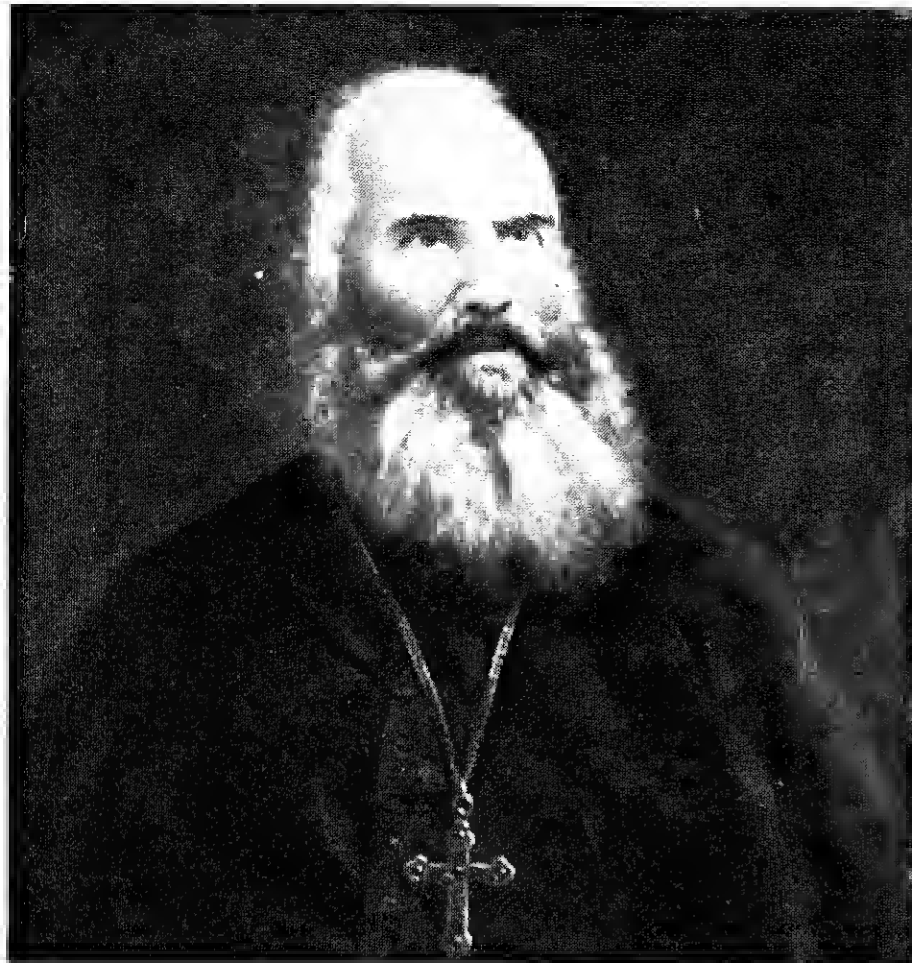
Kenneth Peltier moved to appoint Bob Davis as the Business Committee representative to the Potawatomi Scholarship Foundation; Francis Levier seconded. Passed 3-0; Bob Davis abstaining.

Francis Levier moved to waive the reading of the past minutes until the next Committee meeting; Bob Davis seconded. Passed 4-0.

After review, Bob Davis moved to approve General Council allocations #87-11 for cart path expenses; #87-15 for pow wow grounds, maintenance supplies and construction salaries and #87-13 for maintenance supplies and Long Room ceiling renovations. All allocations are based on funds appropriated by the 86-87 referendum budget vote. Francis Levier seconded; passed 4-0. Allocation #87-12 was tabled for further documentation.

Committee adjourned at 10:30.





### Father Isadore Robot: Sacred Heart founder and Potawatomi patron

Father Isadore Robot (pronounced Ro-bo), was born in the village of Tharoiseau in the vicinity of Burgundy, France on July 18, 1837.

A sickly child from a religious family, his desire to enter the priesthood developed at an early age. At the age of 22, he entered the Benedictine monastery at Pierre qui Vire and was ordained into the priesthood December 20, 1862.

Despite ill health - thought to be consumption - Father Robot headed for the front lines as a military chaplain in the Franco-Prussian War. According to Father Joseph Murphy's publication, "The Monastic Centers of the Order of St. Benedict in Oklahoma," Robot



was present at the disastrous defeat of Sedan, escaped into Belgium for a time, came back to the struggle going on under the walls of the city of Paris, and, upon its fall, managed to cross the Prussian lines to join the expedition of Marshal Bourbaki in Switzerland. With this episode over, he came back to Pierre qui Vire, to peace and quiet; however, this was not to be for long."

A request from the Archbishop of New Orleans for assistance with his missionary efforts appealed to Father Robot and a lay brother, Brother Dominic. The two set sail from Havre on January 14, 1873 with the thought of establishing a Benedictine foundation. Father Robot was met with a hearty welcome from Archbishop Perche, head of the Catholic Diocese of New Orleans at the time. A month later he left for the Diocese of Natchitoches, where he would be placed in charge of the parish of Bayou Pierre. His tenure there was short, however, due to an epidemic of yellow fever that "decimated" the population. Robot moved on to Shreveport.

It was during his tenure in Louisiana that Robot corresponded with the Jesuit Fathers in Kansas who carried the spiritual responsibility of the Potawatomi Tribe. After the Kansas Potawatomi split over the issue of citizenship and the Citizen Band took leave of Kansas for allotments in Indian Territory the Jesuits became concerned for them. According to Murphy's book, it was "through one of the Jesuit Fathers at St. Paul, Kansas that Father Robot learned that both the Pottawattomies and the (recently allotted) Osages were without resident priests or Catholic schools." Father Gaillard, S.J., Robot's correspondent, urged him to do something for the abandoned Indians, particularly for the Potawatomis.

Robot, in October, 1875, petitioned the Bishop of Natchitoches for permission to travel to Indian Territory. Permission was granted immediately and Robot was referred to the Bishop of Little Rock, Arkansas, under whose ecclesiastical jurisdiction the Indian Territory fell. The Right Reverend Edward Fitzgerald reportedly welcomed Robot cordially and gave the intended mission his blessings - although he was more aware than the young Frenchman of the grueling task that lay ahead of him.

Robot and Brother Dominic Lambert set out immediately and on October 12, 1875 set foot in Indian Territory. They traveled first to Atoka in the Choctaw Nation where the first Catholic Church had been built in Indian Territory three years earlier. Next Father Robot traveled down the railway to Denison, Texas to consult with a Father Derme who was stationed there, then it was back to Atoka.

Anxious to get underway to Pottawattomie country, Robot was disappointed to find "the reservation was somewhere many miles to the northwest" and there were no roads. He and Brother Lambert rented two horses and, without guides, set out. By the evening of the first day they had reached a town called Stonewall in the Chickasaw Nation; by the second evening they were near the banks of the South Canadian River.

Robot's first meeting with the Potawatomi was promising. He met members of the Anderson and Millot families and celebrated Mass in the Bourbonnais cabin - the first ever said on the Potawatomi reservation. Robot stayed a few days, baptizing several children, and then moved on to another settlement where they met Colonel Young, Tom Lazelle, Tom Nona, Steve Negahnquet, Wilmet, Yosette, Sincohe, Nick Trembley and their chief, Peter Pamaketock. The Potawatomi were enthusiastic at the prospect of having a church and school in their vicinity and promised their support and cooperation in doing whatever was necessary to secure them. Robot could make no promises but we can guess what his mental commitment must have been, surprised and pleased as he was at the Potawatomi's fluent English and French and dedication to the Church. After saying Mass, baptizing numerous children and blessing the grave of Steve Negahnquet's father, the two men returned to Atoka.

The remainder of the year was spent appealing for financial assistance and filing reports with the authorities in Rome and France. By January, 1876 a 12' by 24' building was constructed in Atoka to house the Benedictines and a short-lived day school. During 1876 Father Robot and Brother Dominic traveled more than 340 miles by train, horseback and boat viewing the Territory, appealing for spiritual and financial help, visiting Catholics and reading Mass.

On July 9, 1876 the Indian Territory was removed by Rome from the jurisdiction of the Bishop of Little Rock and Isidore Robot was named prefect apostolic of the entire Territory. Robot responded, "We of the Benedictine Province of France will behave bravely."

After an autumn of illness, the two Benedictines again set out for Pottawattomie land. Upon arrival, tribal members offered a section of land of Robot's own choice on the condition he build a mission and school for their use.

According to Father Murphy's book: "The proposition was accepted and the contract was signed with the chief (Peter the Great) by Tom Lazelle, W. Anderson and George Young, Sr. The site of the future Sacred Heart Mission was also selected. It was approximately four miles north of the South Canadian River, and included the high eminence known as Bald Hill. There was plenty of timber in part of the sector chosen. The Indians went to work at once to cut, haul and prepare logs for the construction of a one story building, 22' by 100' in dimension. They worked for no compensation at all, except their board while on the job."

Father Isidore Robot's most fervent dream was on its way to becoming a reality.



## Sacred Heart Mission (from page 1)

100 people every Sunday. Fronting the church is the Sacred Heart Cemetery where tombstones bear witness to Potawatomi history.

After dark, however, the ambience changes. Local teenagers believe the site is haunted and revel in conquering the imagined ghosts. They trespass on the property, start bonfires inside the buildings, tell ghost stories and drink and leave the proof they dared enter the forbidden valley in the form of graffiti spraypainted on the walls.

Some reports say law enforcement officials counted 50 vehicles at the site last Halloween. One has to wonder how long the meager, tangible evidence that Sacred Heart Mission existed will be able to survive. Like the inexplicable 1901 fire that destroyed the church and major buildings, the potential for tragedy stalks the deserted darkness of the Citizen Band's first home in Oklahoma.

Cover photo: Sacred Heart Mission in 1892 before the church was built.  
Photo's this page: Sacred Heart students in 1903; the 1917 football team;  
rear view of Sacred Heart Abbey and College.



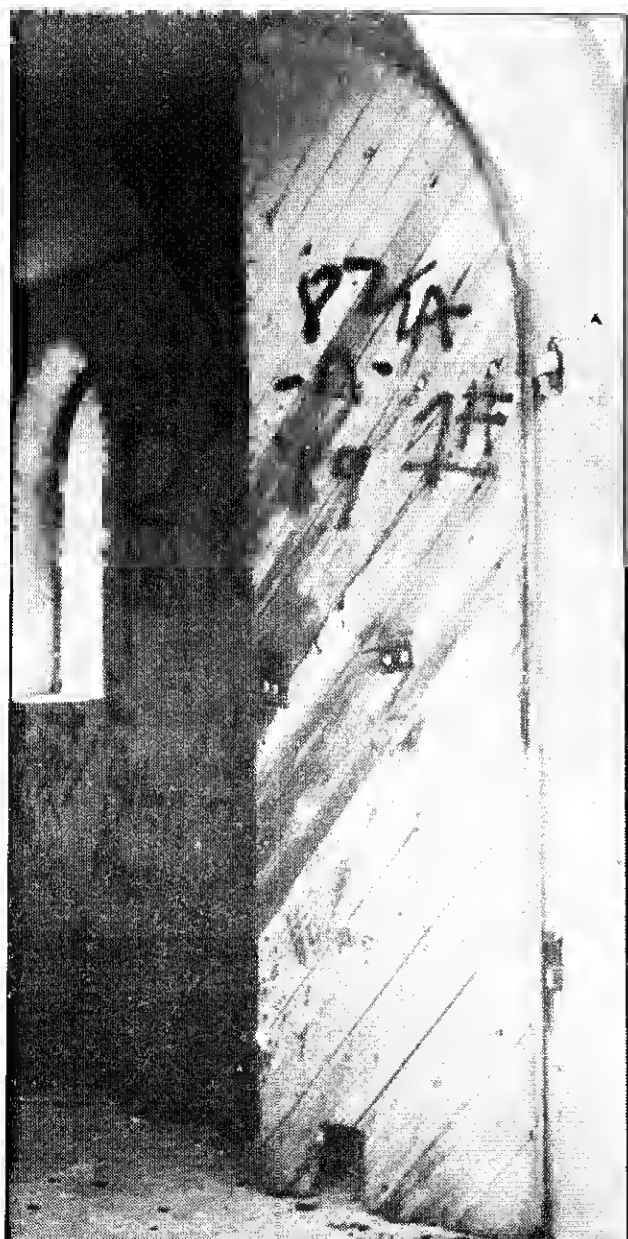
John Laracy of Paterson, New Jersey had read of Robot's mission in the Indian Territory and, in 1879, decided to travel to Sacred Heart to take up the mission work as well as the vows of a Benedictine. His arrival in Atoka and trip to Sacred Heart are recounted here:

"I found the country rather monotonous, just rolling prairie and timber, nothing picturesque about it. I happened to be walking along a lonesome road one day when an old farmer hove in sight, driving a team with a wagon filled with some kind of white stuff. As he saw me he stopped and I went over to his wagon and examined his load. Taking a handful of it, I asked him what it was. He told me that it was cotton seed, and said that he had been to the gin with a load of cotton, and was taking the seed home to feed his cows. He seemed to be interested in me, scanning me over pretty sharply, and asked me where I came from. I told him that I was from New York. 'Well,' he said, what are you doing here?' I did not want to tell him that I came here to try to be a monk, as I was afraid he would not understand me. I answered that I came here to seek my fortune. After looking me over again he said: 'Now see here young man, let me give you a bit of advice: there are lot's of nice Indian girls here, just looking for a man like you. Some of them have been off to the States to school, and came back quite educated and refined, and you need not be afraid of the Indian part, for they have just enough Indian in them to make them good looking. You get acquainted with the old folks first, and show them that you are a nice young man, and show them that you do

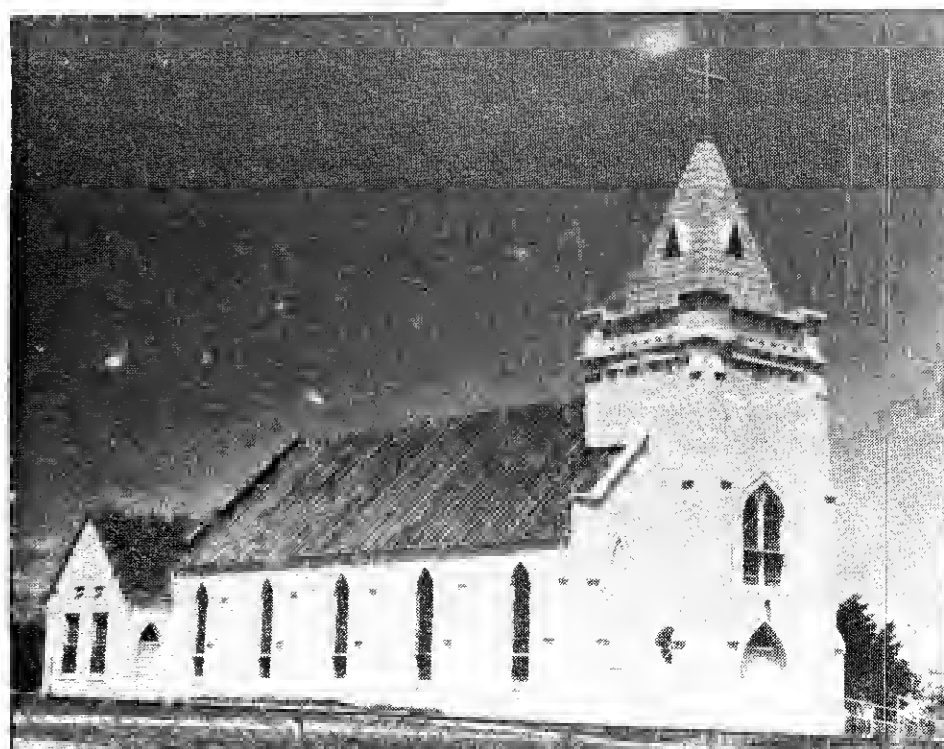


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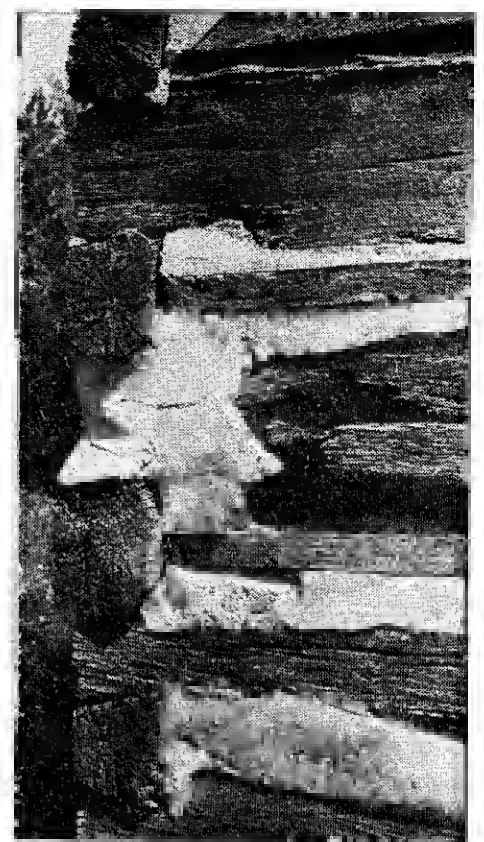
Clockwise from top left: The two story bakery; graffiti and bonfire scars on the second floor; the "agriculture cabin," the active Sacred Heart Church sitting high on the hill above the old mission site; the original handmade door, hinges and nails still exist in the bakery — for how long?



not drink or gamble, and they will get to like you, then get hold of a nice girl, and your fortune is made. I thanked him for his advice, and told him that I would think the matter over. I found out after that it was really good advice, for a white man coming into the Territory in those days had all the rights of a member of the tribe, and could cut a pretty wide swath in the nation, could fence in all the land he was able, and had the whole country for a pasture. It was very good advice for one who came to seek his fortune, but a very poor one for one who came to try to be a monk."



Tribal Operations Manager Bob Dunning explains the technicalities of moving a two-story log cabin to Father Joseph Murphy of St. Gregory's College



It was on the night of January 15, 1901, that Sacred Heart Mission was literally and completely destroyed by fire:

"How the fire originated is a mystery which will never be solved. When the alarm was given at 11 p.m., the dining room of the Indian boys was ablaze - from thence the fire gained the novitiate and the chapel - then it spread slowly towards the monastery proper - when it came to the college it spent all its fury; - and the heat being so intense the spire of the church was kindled and in less than thirty minutes the whole edifice 60 by 114 was gone. Nearly half of the members of the community were now busy at the Convent of the Sisters of Mercy, about sixty yards distant from the church. Everybody thought it could be saved, but God willed it otherwise - in seventeen minutes all was over...Twenty two yards from the church was a small building occupied by the Benedictine Sisters. It was reported that it was burned, but providence preserved it as a relic of what was once known as Sacred Heart Mission.

-From The Indian Advocate (the Sacred Heart newspaper), No. XII, February, 1901

Much praise was given to the students, both Indians and whites, for their conduct during the fire, "who at the risk of their young lives worked like giants." Five small out-buildings of various kinds were left standing; these served as a shelter for those who remained in the vicinity during the following weeks. In addition to the church, the following structures were consumed in the fire: (1) Sacred Heart Abbey monastery, a two-story building, 20 by 300 feet in dimensions, containing the quarters and equipment of Sacred Heart College. There was also a side wing of 100 feet. (2) St. Benedict's Industrial School for Indians, a two-story building, 18 by 54 feet. (3) St. Mary's Academy and Mother house of the Sisters of Mercy, comprised of two wings, one 96 feet long, the other 120.

Two months later the Indian Advocate reported: "Desolation is spread over the blessed spot where Sacred Heart, Oklahoma, once stood. The schools are dismissed, and the community is partly dispersed. A few Fathers and brothers are 'roughing it' in log cabins - out-buildings. The visitor, after a tiresome journey over the hills and valleys, across the interminable forests of the Territory, was agreeably surprised by the pleasing majestic sight of the Abbey buildings. Fraternal hospitality was tendered to him according to the traditions of the Benedictine Order. Today he finds but a heap of ashes and sad debris. The bells that for many years entertained life in the neighboring country, resound no more - they are melted. The sweet strains of music, that rejoiced many hearts, have ceased - for the books are burned and the artists have gone away."

The Oklahoma Territorial legislature took note of the great fire at Sacred Heart when, on January 21, 1901, the House adopted a resolution of sympathy.

(continued next page)

## Sacred Heart Calendar

July 18, 1837 - Dom Isidore Robot is born in Burgundy, France

December 20, 1862 - Robot joins the priesthood

May 23, 1872 - Citizen Band Potawatomi allotted lands in severalty in Indian Territory by an act of Congress

1875 - Robot petitions for and receives permission to enter Indian Territory and meets with the Potawatomi

1877 - Benedictines settle among the Potawatomi, establishing a monastery and opening a school

1878 - Sacred Heart expansion continues, guest quarters added

1879 - Chapel completed

1880 - Catholic Sisters found a convent at Sacred Heart and open St. Mary's Academy for girls

1884 - The name, Sacred Heart College, is used for the first time

1886 - Father Thomas Duperon assumes position of superior of Sacred Heart Monastery

February 15, 1887 - Isidore Robot dies in Dallas

1888 - Sacred Heart's newspaper, The Indian Advocate, founded

1892 - Monastic church dedicated and 'apostolic school' for prospective monks founded

1897 - Thomas Duperon dies enroute to France

1898 - Felix De Grasse succeeds Duperon

January 15, 1901 - Sacred Heart Mission destroyed by fire

February 4, 1901 - Brothers reopen day school and begin reconstruction

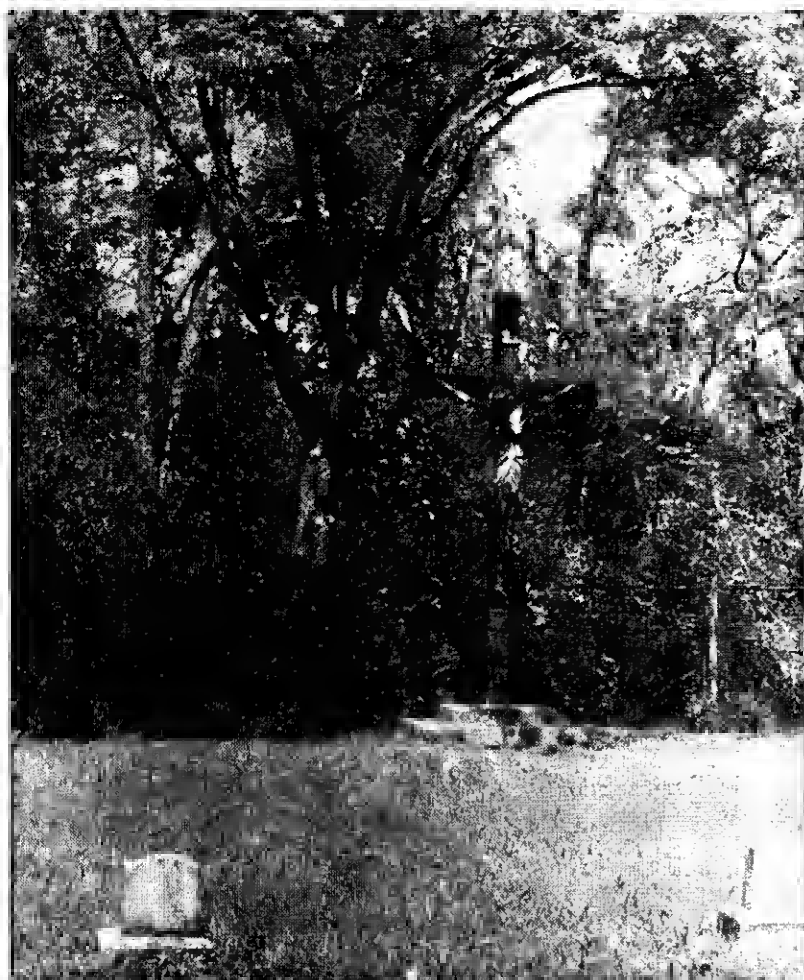
January 3, 1905 - De Grasse dies

February 23, 1905 - Father Bernard Murphy elected to replace De Grasse

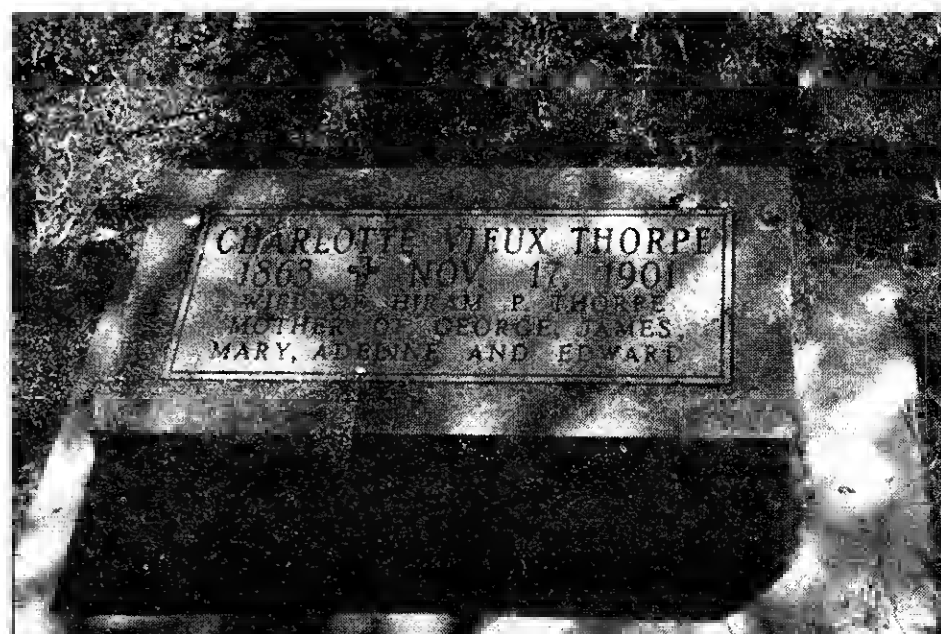
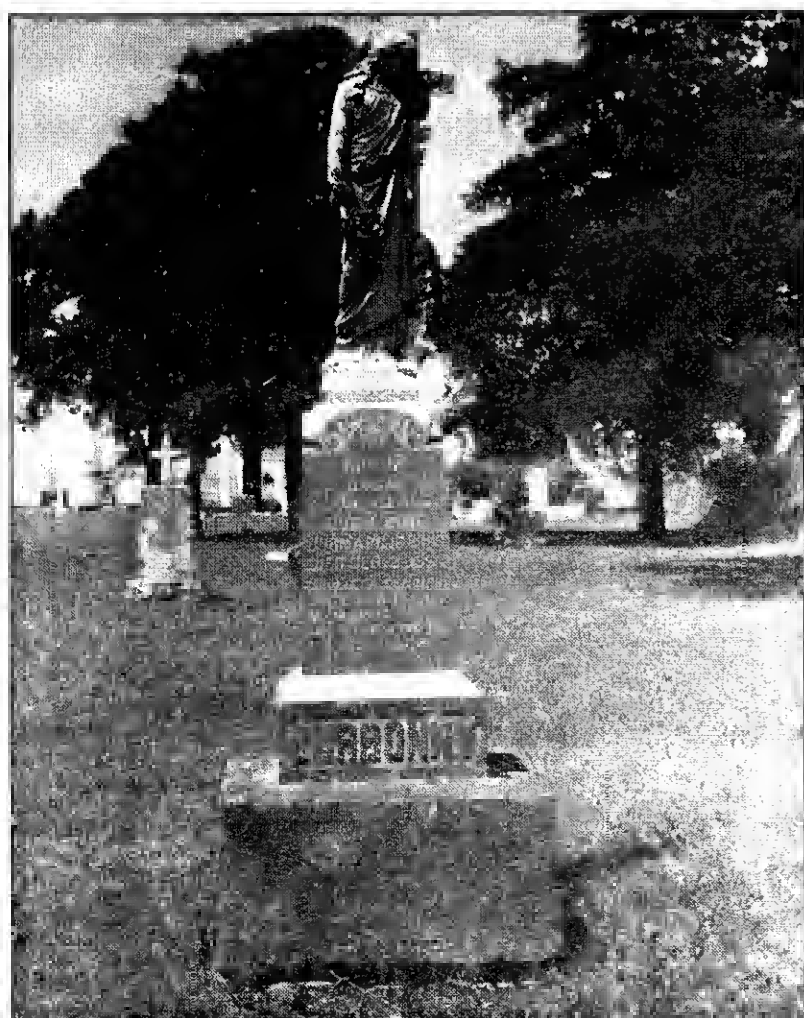
1912 - Benedictines start construction of St. Gregory's Abbey in Shawnee

1929 - Sacred Heart deemed a "dependent priority" as activity moves to St. Gregory's





Clockwise from top left: Even the tiny Sisters of Mercy cemetery has not escaped vandalism - notice graffiti on the crucifix; the founders of Sacred Heart at rest; hardly a Potawatomi family exists without representation in the Sacred Heart Cemetery - Mary Burnett, March 25, 1825 to June 9, 1895; Charlotte Vieux Thorpe, mother of the famous athlete; Lillie Burbonny, daughter of Frank and Anna, April 16, 1883 to December 2, 1897, "Lillie, a flower that does with opening morning arise, and flourishing the day at evening dies"; Clara Beoubien.







# ✓ Vote

for Education & Experience

Re-Elect  
Francis  
Levier



Committee Position #1

Education: Marty Indian School; Bachelor's Degree from Hofstra University; Master's Degree and Doctorate Degree from University of Kansas

Experience: Tribal Administrator and former Director of Economic Development for the Citizen Band Potawatomi; former Executive Director of the Prairie Band Potawatomi; former Assistant Director of Minority Affairs, University of Kansas; Executive Director of Region VI Indian Alcoholism Training Program; Instructor, School of Social Welfare at University of Kansas; Board of Regents, Haskell Indian College; Consultant for Rockefeller Foundation; Consultant, Kickapoo Tribe of Kansas

- ☞ Promised to take tribal business to all the people - and did.
- ☞ Promised to get tribe on firm financial footing - We're now out of debt and have a clean audit bill of health.
- ☞ Promised further expansion and development - have expanded pow wow facilities, tribal store, museum and numerous tribal complex renovations. Several development projects are in the final stages.
- ☞ Promised qualified, educated, dedicated management - we now have the most educated staff in tribal history, allowing less people to do more work than ever before.
- ☞ Promised a tribal legal system - the Potawatomi Tribal Court is now a reality.
- ☞ Promised accountability - all tribal activities are now on computer and the tribal operation is under continual audit.
- ☞ Promised open operations - the tribal newspaper prints all budgets and records of the Business Committee.
- ☞ Promised cultural preservation - the museum has expanded and is undergoing a further expansion to house our growing archives collection. More genealogical information has been collected in the last three years than any other period in history. Two books are being readied for publication and the tribal newspaper runs monthly history features.

## Re-Elect Bob F. Davis for Tribal Vice Chairman



Education and Experience: Born and raised in Shawnee, Oklahoma; attended Shawnee schools and Southeastern State College. Own and operate three family businesses. Served as appointee to Tribal Health Aids and Scholarship Committees.

*"After two years of representing you on the Business Committee I feel my voting record speaks for my commitment to the tribe's future. I am proud of my role in expanding the Tribal Store and Potawatomi Museum, as well as the complete renovation of the tribal pow wow grounds and increased financial backing for the annual pow wow.*

*In two years' time this Business Committee has met with dozens of potential investor/developers, bank representatives, consultants and legal experts. We have reached the point where we are within months of major acquisitions that will provide a phenomenal increase in tribal income and our ability to assist tribal members.*

*Over the last two years I have met with hundreds of you at Regional Councils - an accomplishment I am most proud of. This is the first Business Committee that supported equal rights for ALL tribal members, regardless of residency, and we are PROMISING continuation of the Regional Councils and the monthly newspaper.*

*I believe the possibilities for our future are limitless. If re-elected I will continue my commitment to the cultural, economic and spiritual well-being of the ENTIRE Citizen Band. Our cultural and economic future is at stake. Please request a ballot. Please vote."*

Political advertisement paid for by Bob F. Davis.





# Pottawatomie Intertribal Pow-Wow Club

14th Annual Pow-Wow June 26, 27, 28,  
Shawnee, Oklahoma

(Off Hwy. 177 South to Hardesty Road —  
1/2 East to Beard Street — 1/2 Mile south)  
(1 1/2 Miles South of Shawnee on Gordon Cooper Dr.  
and North of Mission Hill Hospital)

**Pow-Wow Staff**  
Master of Ceremonies  
Edgar Monetatchi, Sr. (Comanche)  
Head Man Singer  
Millard Clark (Comanche)  
Head Man Gourd Dance Singer  
Tim Martinez, (Tewa)  
Head Man Gourd Dancer  
Lawrence Murray, (Iowa)  
Head Man Fancy Dancer  
Ron Patty, (Cherokee Creek)  
Head Man Traditional Dancer  
Patrick Spottedwolf (Cheyenne Arapaho)

Potawatomi Intertribal Pow-Wow  
Club Princess & Potawatomi  
Tribal Princess  
Elinda McKinney  
(Potawatomi-Kickapoo)  
Head Lady Dancer  
Claudia Spicer (Otoe-Missouri)  
Head Little Boy Dancer  
Matthew Littlecreek (Creek)  
Head Little Girl Dancer  
Tamara Tehauna (Comanche, Kiowa & Choctaw)  
Co-Host  
Esa Rosa Gourd Clan  
Arena Director  
Ira Birdcreek (Euclidean)  
Amos Patty (Cherokee Creek)  
Contest Judges  
Lawrence Murray (Iowa)  
Glenn Murdock (Kickapoo)

✓ \$10,000 Prize Money!  
✓ Plenty of Hookups for  
RVs  
✓ Good Dancing

✓ Good Food  
✓ Good Singing  
✓ Great Hospitality

## FRIDAY, June 26, 1987

Campground open.....1 p.m.  
Registration of Contestants  
Gourd Dancing.....5 p.m.  
PARADE IN (All Contestants).....7 p.m.  
Flag Song, Invocation, Recognition  
of Head Staff, Round Dancing, Tiny  
Tots Contest, Jr. Girls Contest,  
War Dancing, Closing songs

## SATURDAY, June 27, 1987

Gourd Dancing.....1-2 p.m.  
Registration Ends.....2 p.m.  
PARADE IN (All Contestants).....2 p.m.  
Flag Song, Invocation, Recognition  
Head Staff, War Dancing, Jr. Boys  
Contest  
SUPPER.....5 p.m.  
PARADE IN.....7 p.m.  
Flag Song, Invocation, Round Dancing, Women's  
Cloth Contest, Women's Northern Shawl  
Contest, Closing Songs.

## SUNDAY, June 28, 1987

Noon Service by Father Vincent Traynor,  
O.S.B.....12 Noon  
Gourd Dancing.....1-2:30 p.m.  
PARADE IN (All Contestants).....2:30 p.m.  
Flag Song, Invocation, Recognition of Head  
Staff, Round Dancing, War Dancing Women's  
Buckskin Dress Contest, Northern Traditional  
War Dance Contest.  
PARADE IN (All Contestants).....6:30 p.m.  
Flag Song, Invocation, Round Dancing, War  
Dancing, Men's Straight Dance Contest, Men's  
Fancy Dance Contest  
ANNOUNCE CONTEST WINNERS — AWARD PRIZES  
Closing Songs  
Benediction by Tribal & PIP Club Chaplain  
Father Vincent Traynor, O.S.B.

## Call For Council

Saturday, June 27, 1987

7 a.m. — Call to order and recess for voting  
7 a.m.-2 p.m. — Voting in Long Room  
3 p.m. — Council reconvenes for business meeting

## The new capitalists: Indians

(Editor's Note: The following story, reprinted from the March issue of Time Magazine, illustrates what an Indian Tribe can do with stable leadership and professional financial advice in the area of economic development)

The renovated Victorian warehouse in the Old Port section of Portland, Maine, seems an unlikely setting for an investment firm. Instead of having spacious wood-paneled boardrooms adorned with portraits of famous financiers, the modest offices of Tribal Assets Management feature bare brick walls lined with photographs of Indian chiefs in full headgear. But when Tribal Assets speaks, the Passamaquoddy, Chippewa and Cherokee tribes listen. The company has handled investments worth \$250 million for Indians across the U.S. bringing Wall Street wizardry to the world of tribal finance.

Such expertise is badly needed. A large number of American Indians still live under depressed conditions, and unemployment on some reservations runs as high as 60 percent. In recent years, though, several tribes have won multimillion-dollar settlements of long-standing claims against the U.S. and state governments for illegally seizing land. Most tribes shared the settlements

among their members, but a few frugal, forward-looking chiefs sought more profitable ways to spend their people's windfalls.

That is where Tribal Assets comes into the picture. The idea for the 3 1/2-year-old firm came from Thomas Tureen, 42, a graduate of Princeton College and George Washington University Law School, who took up the cause of Indian rights. In a ten-year court fight on behalf of the 4,200 members of Maine's Passamaquoddy and Penobscot tribes, he won an \$81.5 million land-claim settlement in 1980. The Indians then asked him to become their financial adviser. Recalls Penobscot Chief Timothy Love: "We just did not want to dissipate all our money the way some other Indians have with their settlements."

Under Tureen's guidance, the Maine Indians used a third of their settlement to repurchase 300,000 acres of lost forest land. Another third was put into a trust and now provides each Passamaquoddy and Penobscot household with a \$1,000 to \$1,200 annuity. To help the Indians invest the remaining \$27 million, Tureen set up Tribal Assets in partnership with Daniel Zilkha, 44, a Princeton friend and former Wall Street investment banker. Because of Zilkha's connections in the financial community, says Tureen, "we had access to capital

markets in a way that Indians would never have had on their own." Says Zilkha: "These tribes were sitting on one of the largest pools of private investment capital in Maine. They were a potential conglomerate."

Their first investment was \$2 million to acquire a local 5,000-acre blueberry farm. Its products are now sold under the Native American Foods label in New York City gourmet shops. After the farm venture, the Indians bought other enterprises on or near their reservations, including two radio stations, an ice-skating arena, a fish-processing plant and factories that turn out audiocassettes and prefabricated homes.

Their biggest investment, though, was off the reservation. With an assist from Tribal Assets, the Passamaquoddies paid \$16 million for New England's largest cement factory, the Dragon Cement plant in Thomaston, Maine. Explains Zilkha: "The Indians want to upgrade their position in society as well as make money." One of their proudest moments came when a group of them toured their new factory. Says former Passamaquoddy Council Chairman John Steven: "We almost couldn't believe the huge buildings. So many people working for us, calling us 'sir.' It was overwhelming."

The success of the Maine Indians has impressed other Indian tribes. In the past two years Tureen has spoken before more than 15 tribal councils, sometimes arriving for powwows

in his Beechcraft Bonanza plane. In 1985 Tribal Assets helped the Lac du Flambeau Chippewa Band in Wisconsin buy Simpson Electric for \$23.7 million.

Another client is the Eastern Band of Cherokees, whose 6,400 members live amid the green peaks of North Carolina's Great Smoky Mountains. Last September Tureen and Zilkha helped the Cherokees buy Carolina Mirror with \$1.5 million of their own money and \$32 million raised through issuing bonds on Wall Street. The takeover was not hostile. The Cherokees may once have been a fierce tribe but neither they nor Tribal Assets is yet ready to become a corporate raider.



### Vote for Hilton L. Melot for Committeeman #2

Personal: 47 years old, married, one son attending Tecumseh High School; hold a Bachelor's Degree from Southeastern State College, Master's Degree from East Central University; worked as an elementary school teacher for 16 years - served as Principal for 15 years; member of National Education Association and Oklahoma Education Association; coached athletics; currently employed with Laird Oil Company and involved in all aspects of the oil and gas industry.

Qualifications: I am not aligned with any tribal faction and am in the race for Business Committee as a "new face." I believe my strong background in administration and business will be an asset to the tribe. Working within the public school system I gained a great deal of experience with programs that are also operated by the tribe - JTPA, Johnson O'Malley, Title IV, etc.

Goals: I support the continuation of the Regional Councils, the Tribal Economic Development Program, the preservation of Sacred Heart as a Potawatomi landmark, and expansion of the tribal landbase.

Proposals: I would like to see the tribe establish further sources of income for the Scholarship Foundation and establish opportunities for re-training adults for vocational changes in hard times. I would like to see the tribe provide employment opportunities through expansion of industries. I am also committed to the security of our elderly and tribal supplemental insurance for their needs.

I have no axe to grind! I believe I have the education and experience to help guarantee the tribe an identity and economic future.

Political advertisement paid for by Hilton L. Melot.



## John 'Rocky' Barrett

Chairman of the Business Committee  
Citizen Band Potawatomi Tribe

Fellow Tribal Members,

The re-election season is here! While the politics haven't heated up yet, look for it to begin. As you all are aware, I am running for re-election. Both Bob Davis and Dr. Levier are also running for re-election. As responsible voters concerned about the future of the tribe, your question when voting is "Have these men done their jobs?" All too often, those running for office promise things but don't deliver. Let's look at what we promised and what was delivered.

**Promised:** "Regional general council meetings will be held in each location in the country with a large Potawatomi population."

**Delivered:** Councils have been held in Denver, Fort Worth, Houston, Chicago, Long Beach, San Francisco, Wichita, Kansas City and Scottsdale.

**Promised:** "The tribe will be run in an efficient, businesslike manner, with Business Committee minutes, resolutions, budgets and expenditures published in the HowNiKan."

**Delivered:** The present Administration has reduced costs of operations and increased internal efficiency, wiping out a debt of over \$250,000 when taking office to a \$250,000 surplus to date. Minutes, resolutions and budgets are published in the HowNiKan.

**Promised:** "Tribal enterprise income can be increased to a point where per capita payments could be paid to members on a regular basis."

**Delivered:** Tribal gross income has risen from \$18,000 per month when I first took over management of tribal business to \$250,000 per month to date. We have recently signed letters of intent to acquire established businesses worth over \$52 million. At the end of 10 years, these businesses would bring in nearly \$15 million per year to the tribe, allowing per capita payments for every tribal member. Tribal gross income for the years in between now and final payment for these businesses should increase by \$450,000 per year! NO TRIBAL MONEY WILL BE EXPENDED for these businesses; they are leveraged buy-outs! Passage of the tribal charter gives us the capacity to make these acquisitions.

**Promised:** "A tribal credit union, loan source for tribal members."

**Delivered:** By virtue of the newly adopted charter submitted for your approval by this administration, we are now eligible for use of the Indian Credit Fund; section 10 and section 6 allow us to establish a revolving credit fund. We are preparing guidelines for this service now. (See charter, article III, 'F')

**Promised:** "Tribal medical or burial insurance, increased scholarship and health aids assistance."

**Delivered:** Since the annual premium for group health insurance would exceed \$1,200,000 per year, increasing tribal net income is essential. Concrete steps have been taken through an aggressive assets acquisition program to raise the funds. Recovering the money unlawfully taken from us by the current bingo operators alone would pay for this insurance. We continue to press this lawsuit in federal court.

**Promise:** "A regular HowNiKan newspaper outlining tribal activities, business and historical information as well as publication of language and historical documents."

**Delivered:** Monthly publication of the HowNiKan, delivered free to all enrolled members. Editor Pat Sulcer has been awarded five national Native American Press awards in the last three years and sits on numerous national publication boards. The publication of Father Joseph Murphy's thesis on the Citizen Band, edited by Pat, will be completed within the next three months. Language tapes are available from the museum.

## We Deliver What We Promise!



**Vote For Progress • Vote For John Barrett • Request A Ballot Today**

# Tribal Tracts



## Store expansion

The 30-day expansion project for the Potawatomi Tribal Store is near completion. The "new" store covers 3,200 square feet.

## Correction

Our apologies to all the members of the Veitenheimer clan for spelling the family name wrong in the April edition of the HowNiKan.

## Tribe honored with flag

Officers of area VFW posts presented tribal secretary Kenneth Peltier with a flag this month in appreciation of the toy donations made by the tribal CHR Program at Christmas time. The tribe received the toys from the Rahway Prison Project Ayuda Program.



## Chairman

Cecil Eugene Pensoneau



Selfmade Christian Businessman who has put family and honesty above all. "I pledge to be accountable to all and everything will be run above board."

## Committeeman #1

Thomas Autwin Pecore



"Justice and ethics will be my guidelines toward reform and growth."

# PLATFORM

- 1) EXPANSION OF THE BUSINESS COMMITTEE TO ALLOW REPRESENTATION FROM OTHER STATES
- 2) ENTERPRISE AND INDUSTRIAL DEVELOPMENT THRU PRUDENT AND PROVEN BUSINESS PRACTICES
- 3) COMPUTERIZATION OF ALL TRIBAL ACTIVITIES
- 4) TRIBAL MEMBER AND/OR INDIAN PREFERENCE IN TRIBAL EMPLOYMENT
- 5) REINSTATEMENT OF PERSONNEL POLICIES AND A NEPOTISM RULE
- 6) FREEDOM OF PRESS REGARDING TRIBAL NEWSPAPER
- 7) ACCOUNTABILITY OF TRIBAL OFFICIALS AND DISCLOSURE OF ALL TRIBAL SALARIES AND EXPENDITURES
- 8) INVITATION TO THE DEPARTMENT OF JUSTICE FOR AN INTERNAL AUDIT
- 9) OPEN DOOR POLICY FOR TRIBAL MEMBERS AND EMPLOYEES
- 10) SUBSIDIZED HOSPITALIZATION INSURANCE FOR TRIBAL MEMBERS AND THEIR FAMILIES
- 11) ESTABLISHMENT OF A GENEALOGICAL RESEARCH AND DEVELOPMENT BRANCH
- 12) RE-ESTABLISHMENT OF THE POTAWATOMI GENEALOGICAL CLUB
- 13) RE-ESTABLISHMENT OF THE POTAWATOMI HISTORICAL SOCIETY

## Vice-Chairman

Toby M. Kinslow



"I am committed to preserving our heritage for the future, with dedication and honesty."

## Committeeman #2

William L. (Bill) Slavin Jr.



"Possessing a strong moral foundation, I will work for positive programs and growth."





Left: Court Clerk Joie White and Potawatomi Tribal Court Supreme Justice William Rice swear in David McCullough as the court attorney general.



Right: Tribal member Marge Nedean celebrated her latest birthday Indian style in the Potawatomi Long Room. More than 60 friends and relatives participated in traditional games and a pow wow.



Top Right: Mrs. Nedean honored Business Committee member Francis Levier with a traditional blanket.

## Vote for C.B. Hitt for Councilman #2

Experience: Self-employed for the last 35 years in the real estate, insurance and shoe businesses; former Business Committee member, appointee to both the Tribal Scholarship and Health Aids Foundations, former Grievance Committee Chairman; Member of the Potawatomi Inter-Tribal Pow Wow Club.

Personal: Born September 9, 1922 in Wanette; married (Betty) 44 years, one son; served in U.S. Navy, honorable discharge; attended Shawnee High School; one year at Oklahoma Baptist University; reside in Tecumseh, Oklahoma. Interested in genealogy, tribal history, sports and church.

Goals for the Tribe: (1) Large industrial growth for the tribe for employment of tribal members and self-sufficiency; (2) Blood degree change for descendants; (3) Annual per capita payments to all adult members of the tribe from surplus earnings of tribal enterprises; (4) Supplemental health insurance to assist tribal members facing big health problems; (5) Term life insurance for family assistance or burial costs; (6) Expansion of tribal land base and growth; (7) A tribal clinic and hospital.

(Editor's Note: The following article from the Denver Camp Crier is the second in a series on pow wows.)

The Indian powwow, as we know it today, is a curious blend of social, athletic, musical and religious activities. This gathering of friends, families and members of distant tribes has become a national, pan-tribal celebration.

Powwow is traditionally used as one word in the lower case. It comes from the Algonkian Naticle word "pauwau" and Narraganset word "powwaw," and means "conjurer" or "user of divination." An earlier definition is "he dreams," the last "w" being a verbal "he."

The origins of the powwow are found among the Plains tribes. The dances were generally tribal social occasions, often re-enactments of brave deeds during a battle (as seen in the "Sneak Up Attack Victory Dance").

Though today's powwow is a highly social event, the respect and honor all tribes show their warrior societies is still evident. Many old war songs are sung and considered "honor songs." New songs honoring veterans and their deeds of valor are composed regularly.

Today the Plains tribes are geographically separated into two categories, the northern and the southern tribes.



## Pow Wow Theory

The dance styles, mode of dress and songs differ significantly. The southern dance, regalia and songs are smoother and interpreted in a more modern way, while the northern way has made few concessions to modern look and sound.

Today, we have intertribal powwows, which include many tribes and just as many dance and song styles. We also have contests where-in dancers compete for cash prizes. We have head dancers, an honorary position and a fairly recent addition; the dance circle has proven flexible enough to accommodate many changes. It is our way to accept the new and the modern while retaining our cultural values.

Much as the Plains powwow of yesterday was a time for friends to get together, so it is today, though it has gone through many evolutionary rotations over the years.

Mainly, these changes are in the nature of the contests. Previously, the contests were in such areas as foot races, pony riding, spear throwing, stick ball games, etc., while today we concentrate on dance. Presently, in this geographical area, we usually see six styles of dance, each unique to itself. The most modern of these are the men's fancy dance and the fancy shawl dance.

The men's fancy dance requires a lot of physical stamina. These dancers are easily identified by the two brightly colored feather bustles

worn on the back, one tied to the waist and the other attached to the shoulders. The fancy dance steps are intricate, often gymnastic, and always physically demanding. Tremendous coordination and ingenuity are necessary.

The fancy shawl dance generally is considered to be the female counterpart. Each dancer wears her shawl draped over her shoulders and the dance steps are individually choreographed.

Although there is no hard and fast rule, most adult women dance in the traditional manner. Women of Southern Plains tribes wear either a buckskin dress with beaded applique work or a two-piece dress of cloth. The cloth dresses are usually trimmed with beautiful ribbon work. All Southern traditional women dancers wear beaded leggings and moccasins. They also may wear fur braid wraps, often tied with abalone shells or silver conchos. Their dance step is more of a stately, dignified walk and may be performed in one spot.

Both Northern and Southern women may wear breastplates, a sort of long necklace made of tubular bone beads. These, coupled with all the leather and beads, make an extremely heavy outfit to wear all day and into the evening. Both styles of dancers wear a folded shawl draped over their left arms.

The men of the Southern Plains tribes wear a modern type of outfit. The leggings resemble pants, unless made of buckskin, and their shirts are trimmed with ribbon bands. Southern traditional men generally seen in this area wear a roach, which is a head piece made of porcupine and deer hair, or an otter cap, both with eagle feathers attached. All wear beaded moccasins, sometimes braided hair, and dance in an upright position. For this reason, they are referred to as the "Southern straight dancers."

The northern traditional dancers are the most traditional of all dancers. Their outfit can be with or without leggings, an apron, a short breastplate, a roach with eagle feathers, and moccasins.

The most notable feature of the northern traditional dance outfit is the large eagle feather bustle attached to the waist. The dance itself is reminiscent of a tracking action. It is performed in a slow, stately manner and is very dignified. It is the oldest of the dances we have talked about.

Several things are common to all dancers, the most important of these being attention to the drum beat. All dancers must keep time with the drum; all must stop with the last beat. Failure to do this can result in disqualification from that round and a loss of points. The same is true if the dancer drops a major portion of his regalia, such as knee bells, hair ties, bustle, roach, etc.

## Why the American Flag flies at Pow Wows



The American flag, a symbol for national unity, has been an inspiration for American Indians for over 100 years.

Tribal chiefs and war leaders considered the American flag as the official seal which validated a treaty or peace agreement.

Since flags were carried into battle by American troops, special war power was attributed to the flags believed to guarantee success and special military service to the owner.

American, Confederate and Canadian flags have been found in bundles of war chiefs, which not only symbolizes respect and patriotism but also that the flag was one of the most prized possessions of the owner.

Today, the American flag continues to "lead the way" at all Indian ceremonies and pow wows. Indian veterans carry the American flag during the grand entry and ceremoniously parade in all the Indian dances. Tribal

flag songs speak of special war deeds in defense of the American flag and acknowledge that "as long as the flag shall fly Indian people shall live."

The American flag has been in the material and beadwork design of artists and craftsmen for the last 100 years. The flag can be found on moccasins, pipebags, baskets and pottery, rugs and cradle boards, as well as on vests and jackets.

The Stars and Stripes again will be called upon during the June Pow wow to lead dancers during the processional the 26th through the 28th at the Annual Potawatomi Pow Wow.

No doubt the most important emphasis the American flag has for Indian people is the strong patriotic overtone which continues to unify Americans, in support of this country - which we still consider ours.

(From the Denver Camp Crier)



# In your opinion

Ms. Sulcer,

I just wanted to comment on the article "Court Rules For Indians" in the Feb. '87 issue, page 1 of the HowNiKan.

First sentence of the 4th paragraph states tribes may operate any form of enterprise allowed within a state. Yet, in the last paragraph, Justices O'Conner, Scalia & Stevens dissented stating that exemption could lead to legalized illegal enterprises. Am I missing something here. I understand the issue to be legal enterprises, that is, enterprises allowed by the state, may be operated on the reservation, regulated by the tribe, not illegal enterprises.

Thank you for lending an ear.  
Bill Trousdale  
N. Little Rock, Arkansas

Editor's Note: You understand the law perfectly; the dissenting Justices did not. You might be interested in the article on Glen Feldman elsewhere in this issue.

Dear Editor,

As a member of the Citizen Band Potawatomi of Oklahoma, I need to know the disadvantages of a four or five year term of office for our leaders. Perhaps someone that voted it down (in the Secretarial Election) can explain.

The present system of two-year staggered terms allows only one year of team participation and up to six months of that period would be wasted in worry of being reelected.

Considering the time consumed, the sacrifices, and the expense of a good education, I can readily see the loss of potentially good leadership slipping through our fingers in search of more permanency. It seems only logical and essential that we set an incentive more lucrative to catch the eye of our most highly educated, qualified representatives to lead our governing body. A longer term of office would be a factor

of determination.

In all sincerity, I for one, am well pleased and satisfied with our present administration. The educated and experienced personnel now involved have pulled us above water, preventing suffocation. Now that we can breathe again, let's stay alive and work together. "Our government" needs the support of ALL members and it's very important that we all participate in all activities and functions pertaining to the tribe's survival.

Unfortunately, we have lost a very good man to cancer. If ever a man died with dignity, it was Mr. Doyle Owens, who give his all to the very end. My condolences to his family and many friends. Mr. Owens - Doyle, if I may - can face, stand straight and be unashamed when he is presented to our "Great Spirit." I bid you so long. We will meet again.

Tony Levier  
Kansas and Oklahoma

Dear Sir,

I have been putting off this letter for some time and decided the time is now.

I was very interested in the

article from the chairman published in the March 1987, HowNiKan, concerning the future of our tribe.

I am a tribal member, Shawnee, OK. I have four children, Charlotte B. Jasper, Everett D. Brunt, Larry B. Brunt and Charles R. Brunt. The three older children are registered tribal members. Charles was born ten years after Larry in August 1962, when I tried to register him the registration date had been cut off a couple of months before. I fully realize there has to be cut off date but in all sincerity I do believe all children in the same family should be registered, he does have the same amount of INDIAN BLOOD as the others. (I must add he was very disappointed that he could not be an Indian like the rest of the family.) I would not expect my grandchildren to be registered but my own child - YES.

I do participate in the voting and am looking forward to attending one of the conferences, if they are ever close enough. I would like to know what is happening, and try to keep up by reading the paper.

Thank you for listening,  
Hester E. Brunt,  
El Paso, Texas

# In 'their' opinion

(If you find it hard to take the organized anti-treaty movement seriously take a look at the following document that was handed out at the recent "Protect America's Rights and Resources (PARR) conference in Wisconsin. The anti-treaty, anti-tribal sovereignty network is growing, well financed and highly organized. Forewarned is forearmed.)

Our country was founded on the battle between the Indian and the white males. By sheer number and technological advantage, the non-Indian prevailed. Today, the conquest of the West is an integral part of being American. The conquest is and was based on Indian-hating and empire-building.

An Indian friend of mine told me about his young son who was watching a western movie on television. The man came into the room and started watching the movie. He noticed that his son was cheering for the cowboys. With a little consternation, the father told his son, "Hey, you are cheering for the wrong side! You are an Indian." The boy burst into tears. That was startling news. He didn't want to be the loser and the bad guy. (Happily, today he is proud of his Indian heritage.)

The battles of the "Wild West" continue - modernized. Today, they are translated into fishing, hunting and jurisdictional disputes. Can non-Indians, especially non-Indian males, tolerate an Indian asserting his rights to an extent that might threaten white superiority in any way? The instinctive and carefully cultured response is "No!" In fact it is probably, "No damned Indian is gonna take my fish!" or "No damn Indian is going to tell me what to do!"

Even if the courts support the rights of the Indian people, inbred prejudice, historical and often unconscious social prejudice, will and does ultimately stand-up and in chorus shout a white, male "no," and in the name of God, country, constitution, Mom and apple pie. Because Indian-hating won the west - and that is part of our American glory and sacred mythology.

Unfortunately, some ugly surprises have arisen in the recent years. For one, the fact has been made plain that the Indian people were not conquered. This is not acceptable in terms of all that we have been taught. But, in fact, Indian tribes retained sovereignty and made agreements with the United States through treaties. This does not correspond with our understanding of American history as depicted in books and movies.

Whats worse is that Indian tribes retained certain rights and privileges, which they are now asserting. The tribes did not "vanish" in the great melting pot, which by the way is really only meant for those of European heritage. And what's even more mind-boggling and downright insulting is, that many Indian people don't want to melt. They question the values and traditions upon which we stand - question the values of the cowboy, the missionary and the empire-builders!

Richard Drinnon, professor of history at Bucknell University, describes attitudes which have shaped white culture as follows in his book Facing West:

Referring to an earlier definition of the meeting point between "savagery and civilization," he states that this "magic margin was an

imperishably vivid expression of the color line that has whipped so tragically through American life. On one side were the Children of Light, the light of the Gospel, of Enlightenment institutions, law and order, progress, philanthropy, freedom, Americanization, modernization, forced urbanization, the lot. On the other side were the Children of Darkness, "savages" who stood in the way of the redemption and the rationalization of the world - from the Puritan's fiends to be exorcised..down to those carrying on the 'old nightmare of savagery.' No doubt all peoples dehumanize their enemies to varying extents, but the Children of Light had a head start with those who seemed to them from the outset ferocious animals ('ravens wolves'), the color of evil, dark reminders of the wilderness they had set out to conquer in themselves and in the world."

The color line, he continues to say, "has separated the cowboys from the Indians by making the latter easily recognizable dark targets, especially if they had war paint on to boot. It has unmistakably shaped nation patterns of violence by establishing whom one could kill under propitious circumstances and thereby represents a prime source of the American way of inflicting death..Rooted in fears and prejudices buried deep in the Western psyche, their metaphysics became a time-tested doctrine, an ideology, and an integral component of U.S. nationalism."

My attitudes as a child were shaped by movies and television and continued to be shaped by what I learned in my school system. I learned nothing about tribal governments, tribal culture or even about the location of reservations and certainly heard nothing to refute the glory, honor and righteousness of "our" conquest of the Indian peoples. Atrocities committed towards Indians during our development are nicely omitted from the learning experience.

PARR members repeatedly expressed the need to free themselves of the "national guilt" felt towards this country's treatment of the Indian people in the past. It is true that none of us can hold ourselves responsible for atrocities committed by our forefathers. However, we are responsible for carrying out actions which foster the philosophies on which those acts were founded.

Cowboys and cavalry of the past swept through Indian villages and slaughtered men, women and children, in the name of God and country. Whole communities vanished. Today, Americans are seeking similar extermination of Indian peoples through abrogation of treaties and termination of reservations, in the name of God, country and equal rights.

Modern day cowboys find that Indian people are still "in the way" of non-Indian settlement. Non-Indians who have bought land on reservations are indignant at being subjected to tribal decisions or tribal authority. Their answer is to get rid of tribal powers through Congress.

The courts of our land have over and over and over again upheld the legal rights of the tribes. But the non-Indian citizenry cannot and will not accept their own institutionalized systems of justice. Deeply-rooted American ideas tell them that Indians cannot prevail, because

(continued next page)

## 'Their Opinion' (continued from page 17)

the cowboys always win. In fact, the cowboys must win, or it is downright unAmerican.

Therefore, heads turn towards Congress to change the laws so the cowboys can win. Afterall, the majority must be able to rule through Congress.

Let's look at some of our basic attitudes. Let yourself answer these questions honestly.

- 1.) Do you think that Indian people are capable of managing the resources?
- 2.) Do you think that tribal courts are capable of administering justice?
- 3.) Can tribal councils effectively manage reservations?
- 4.) Can tribes run large bingo operations without corruption?
- 5.) Would you accept the decisions of an all Indian school board making decisions about your child's education?
- 6.) Is Indian drum music beautiful?

## Sovereignty Watch

### Samish petition for endangered species status

The Samish Indians have petitioned Interior Secretary Donald Hodel for protection as an endangered species, according to tribal officials.

Representatives of the tribe said they are hopeful the unusual approach will encourage Hodel to reconsider the Bureau of Indian Affairs' refusal to grant the tribe status as a federally recognized Indian nation. The Samish were most recently denied recognition in February of 1986.

"Maybe we'll be treated better as animals than as people," said Russel Barsh, an attorney who filed the petition on behalf of the tribe on April 3.

The dispute began after the controversial Boldt Decision of 1974, which recognized Indian treaty rights to harvest Washington fish. The BIA, in the wake of the decision, decided to divide Washington Indian tribes into three groups to determine which tribes were eligible for full treaty rights.

The Samish have battled unsuccessfully for federal recognition for the last 13 years and say they have about 15,000 pages of documents stating the tribe has existed and continues to exist. The BIA has ruled that the Samish are not entitled to full treaty rights because they no longer exist as a cohesive community or tribe.

Among the benefits the Samish want to obtain from the federal government are fishing rights in traditional fishing areas similar to the rights owned by other legally recognized tribes in the Northwest.

"We have been protesting, as a human community, the government's decision to take away the fishing rights and denial of the tribe's (legal) identity," said Barsh. "We're trying this through gentle and pleading means to alert the Secretary of the Interior

that one of his sub-agencies has made a bad decision."

Requests for protection under the Endangered Species Act are usually handled by the department's Fish and Wildlife

Service, said Bob Walker, a spokesman for Hodel's office.

"This (petition) would be rather unique," said Walker. "It might not be effective, but it might be a way to get some attention."

The Samish, who once lived on the San Juan Islands, were promised a reservation in the 1855 treaty at Point Elliot, said Tribal Chairman Kenneth Hansen. They were driven off the Islands by settlers and never received the land, he said.

The Samish have also filed a complaint with the United Nations, charging the federal government with genocidal policies in its dealings with the Tribe.

### Feldman expounds on Supreme Court bingo win

American Indian Tribes, no matter the size of their membership, have extensive sovereign powers under U.S. law, and should exercise them, according to the lawyer who successfully argued the Supreme Court positive decision on Indian Bingo last month.

Phoenix attorney Glen Feldman spoke at Cornell University's Law School April 9. He is the attorney who fought the state of California all the way to the U.S. Supreme Court on behalf of the Cabazon and Morongo, two small bands of California Mission Indians.

The high court ruled on behalf of the tribes' right to run bingo and other gaming activities outside of regulation by the state. The Cabazon Band of Mission Indians, small and virtually resourceless - 25 enrolled

If you answer "no," or you secretly think "no" to most of these questions, then answer one more question - "Why not?"

The likelihood is that you have some rather vague conceptions of Indians as being incapable, untrustworthy, lazy, perhaps hostile, and certainly different from you, if you are a non-Indian. These feelings, which generate opinions and reactions have been "inbred." Attitudes towards Indian people have been fostered early through TV stereotyping, through literature, and through our high school's history books. As a matter of fact, Indian drum music and chants are probably associated with war, hostility and evil.

This is prejudice. Prejudice leads to discrimination against races and individuals. Often we do not recognize our own prejudice. We see our opinions as simply being "right" or acceptable, certainly not as being racist. But, we have to learn to look within and understand our own attitudes or we will continue to carry out the deeds of our forefathers - and then most assuredly the guilt will be ours.

I grew up as a typical mid-western, middle class white kid. I wanted to be "Whip Wilson" but my older brother always made me be the Indian during those hot summer evenings when the neighborhood gang dashed through the alleys playing "Cowboys and Indians". Consequently, I always died first.

members, 17 adults - "literally brought the state of California to its legal knees," Feldman said.

The size of the tribe has nothing to do with the exercise of tribal sovereignty, according to Feldman. California tried to bring it up in the bingo case, but "the Supreme Court never even looked at that issue...they were absolutely unconcerned that this was a small tribe."

There is nothing inherent in the size of the tribe that affects its

sovereignty, Feldman said. "It is the willingness and its determination to use the powers at its disposal. Indian tribes must "act like a government to be treated like a government," the attorney said. But, too many tribal councils are "afraid" to exercise the powers that they've got.

Some of the reasons, according to Feldman, are fear of the unknown, lack of familiarity with the "how to" of exercising these rights, lack of financial resources. "It is very expensive to operate governmental functions." In recent years, the federal monies have been drying up, "the BIA spigot has been turned off."

The importance of the "Bingo case," as the Cabazon litigation has become known, is that "it opens the door to the use of bingo revenues to set tribes on a more equal footing."

In going to gambling as a source of revenue, Feldman said, the tribes are no different from states, of which 48 have instituted lotteries in the last 12 years. "We see legal numbers games, horse racing, Jai-Alai," he said.

Supported by lower court decisions and not bound by state law limitations, upwards of 100 tribes around the country have put up bingo and other gaming enterprises. Twice before, in 1981 and 1983, the Supreme Court refused to take cases on Indian gambling.

It was a case of simple issues, decided on a motion for

summary judgment, according to Feldman.

California argued that:

Congress statutorily authorized states to exercise jurisdiction on reservations. It cited the passing of Public Law 83-280 - which grants some 6 states, including California, some measure of civil and criminal jurisdiction in Indian country. California also challenged a 1976 high court case holding that the state of Minnesota could not tax reservation property under that act. California argued that state jurisdictional powers are far broader than that interpreted in the Minnesota case, (Bryan v. Atasca County). The state said lower courts had incorrectly

distinguished civil regulatory laws from criminal prohibitory laws, which was the basis for several lower court bingo decisions favorable to tribes.

The Supreme Court rejected the arguments, strongly reaffirmed the Bryan decision, and noted that PL-280 is not a broad grant of civil jurisdiction. The state bingo laws in question, which California claimed should be enforceable, were judged not criminal but civil laws - not covered by PL 83-280.

Also, the high court noted that California public policy, with "its own state lottery" (\$9 million per day), and horse-racing (\$2 billion per year), as well as off-track betting, poker and other games, made the California argument that its public policy opposes this type of gambling ring hollow.

One argument accepted by the high court, on the right of Indian tribes to seek revenues, appeared to "put into an early grave" an earlier case, (Rice v. Rehner, 1983), on liquor sales, which had "suggested that the extent that a tribe's sovereign authority was dependent on the tradition of exercising that governmental authority," and that if the tribes had not traditionally engaged in

(continued next page)

# Sovereignty (continued)

an activity that the state would have a greater ability to exercise the jurisdiction over it.

The frightening concept here, said Feldman, is that taken to a logical degree, any "modern-type" activity, including environmental regulation, zoning, the issuance of license plates, etc., which are not "traditional" Indian governmental functions might then be seen as non-sovereign activities.

"Fortunately, I think we were able to dissuade the court from that position, and its response in the case does not deal directly with whether bingo is a traditional activity, but allows that the raising of revenues is a most common governmental function and in that sense what the tribes are doing is an exercise of their sovereign powers."

The state argument that the Federal Organized Crime Control Act gives the state authority on the reservations was also rejected

by the high court, which noted that there is no proof of organized crime at the reservations in question and the argument, admittedly, posed only a hypothetical threat, with no substance. An earlier decision in the 9th U.S. Circuit Court of Appeals also noted that there is no particular threat of organized crime in the Indian bingo enterprises.

## Crows declare free nation status

The three-million acre Crow Indian Reservation of Southeastern Montana has been declared a free and sovereign nation.

A Crow tribal delegate presented the document to the Alliance of American Indian Leaders (AAIL) during a three-day Rapid City conference held Jan. 28 to 30.

Mickey Old Coyote told AAIL members the Crow tribal council approved the declaration of his tribe's sovereign nation statement and intends to enforce it with new zoning ordinances to protect the land and its people from exploitation.

He said the Crow is a sovereign tribe with a rich Indian heritage and background which it wants to protect.

"We want to exercise our sovereignty by declaring zoning areas within the Crow Reservation to protect significant and sensitive areas of worship and sacred sites which are vital in spiritual and historical value," Old Coyote said.

He offered his tribe's sovereign nation statement as a guide for AAIL delegates who are mapping strategies to claim their legal rights during the 1987 U.S. Constitution Bicentennial Year celebration.

The Crow Tribe sovereign

nation declaration reads:

"The Crow Tribe is a sovereign nation expressed in inherent God-given rights and reserving unto itself the Crow Tribal Government, Tribal Court system and Law and Order.

"The Crow Tribe has resided in "Crow Country" since time immemorial according to ancient legends, history, knowledge and experiences. The survival of the Crow Tribe depends on the protection and preservation of our land and natural resources, while maintaining our language, moral and cultural values and by strengthening and improving our Crow Tribal Government.

"The Crow Tribe is committed to the effective management of our human and natural resources

in an effective and harmonious manner, in the protection of our health and welfare, and in maximizing educational opportunities for the purposes of improving the 'quality of life' of the Crow people."

Old Coyote said tribal council aims include insuring peace among all members by striving to manage human and natural resources development to meet the food and shelter needs of the tribe.

He said the Crow Council declared the tribe "a sovereign nation, by treaty, within a sovereign nation." Its intention is to protect historical sites with religious and spiritual meaning for the Crow people.

"Crow people today still place offerings of gifts at some of these sites," Old Coyote said.

The tribal council will take responsibility for identifying, designating and determining the value and sacredness of such sites, he said.

"This must be done with the advice of tribal members in all our dealings with the federal government and the free enterprise world," he said.

Old Coyote said the tribal council has declared its intention to take no action without first consulting and receiving advice from tribal members who are "thoroughly knowledgeable of such sites prior to any promulgation toward development" if a proposed development is within these sensitive areas.

Indian Rights Association Executive Director Melanie Beth Oliviero, project director for the Rapid City AAIL conference, praised the Crow Tribe's initiative and urged other tribal leaders throughout the country to adopt similar sovereignty declarations. She said that tribes need to declare their "fundamental legal and historical tribal status as perceived by the framers of the U.S. Constitution."

Oliviero said tribes need one document which will express four points:

- Tribal accountings of their current exercise of self-government;
- Tribal expression of fuller

recognition of powers of self-government;

- Traditional cultural perceptions of tribal self-government; and

- Internal perspectives on nation-to-nation relations with other countries.

She said that once such a document is created on the tribal level, there must then follow a public education program using the mass media, school curriculum materials, television documentaries, public symposiums, tribal leadership meetings and wide dissemination of information among related tribal organizations and the people themselves.

Oliviero encouraged AAIL members to prepare their own individual tribal statements defining sovereignty powers and to draft papers on tribe-to-tribe treaty-making powers.

"Only by presenting a united front to the world can tribes deal effectively with the United States on its own terms and under its Constitutional rights as sovereign nations," she declared.

Sites to be protected include tipi rings, buffalo jumps, siege sites, fasting sites, archaeological, historical, sacred and occupational sites.

She said the Crow Reservation includes three major mountain ranges, fresh-water streams, abundant wildlife, rolling uplands, prairies and fertile valleys suitable for agriculture activities. Other resources include timber and vast deposits of coal. Water is available for industrial use and the tribal leaders are looking to further economic development of the area's natural resources.

"The primary purpose of zoning these areas is to prevent and curtail any further damage and vandalism to these religious and historical sites by the general public," Old Coyote said.

## Prof. J. Clifton: Indian historian?

(Editor's Note: The following column is reprinted here from the Lake Superior Ojibway publication "Masinaigan" because of James Clifton's self-proclaimed expertise on Potawatomi history. Mr. Clifton has authored books and articles on the history of the tribe that have often been vehemently denounced by tribal leaders and historians alike. It appears that he may have shown an anti-Indian bias at the PARR conference in Wisconsin that should not be ignored by the Potawatomi people.)

The evolution of scholarly thought often takes bizarre twists. Prof. James Clifton, whose writings have established him as an expert on historical aspects of Indian affairs, now likens the Indian removal policy of the early 19th century (whereby entire tribes were uprooted and sent west of the Mississippi) to

the relocation of families when a dam or interstate highway is constructed.

Speaking to the PARR conference, Clifton noted the tragedy of the 1850 Sandy Lake annuity payment scheme, in which Chippewa were forced to walk from Wisconsin to Minnesota to receive their treaty payments, purposely scheduled late in the year, and in which hundreds perished from the snow, cold, and exposure. Clifton himself has in his writings described the scheme as a "Death March." Yet, inexplicably, at the PARR conference he denied the idea of the Indian as a victim of white exploitation, calling it a "legend" and an "underhanded psychological trick."

Clifton's synthesis of the history of the U.S.-Indian relations appears to be this: The United States government, against the interests of its constituents, has used Indian policy to expand its power and to conduct social policy experiments, which later are expanded to other contexts. What is the current experiment? The "balkanization" of the United States into hundreds of "ethnic homelands," nations carved out of the fifty states. Today these "homelands" are available only to Indians; tomorrow, according to Clifton, other ethnic groups will gain them as well.

Prof. Clifton's thoughts, as displayed at PARR, seem as rich as ever. We can only wonder how much of them are based on his firm understanding of history, and how much are based on his fertile imagination.

## One opinion on PARR

PARR's national conference focused entirely on Indians - Indian treaties, Indian rights, Indians as neighbors, Indian governments, Indian people. The conclusion forwarded at the beginning of the meeting was that abrogation of Indian rights was needed.

Nothing was on the agenda about protection of this country's resources. Environmental problems were never mentioned. PARR has no agenda for improving resource management except elimination of tribal rights...

And even then, no statistics or sound evidence indicated Indians were harming the resource.

PARR should change its name to People Against Indian Rights, because that more accurately describes their agenda.

(From the Lake Superior Ojibway publication, Masinaigan)





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## On lambasting stereotypes

By Tim Giago, The Lakota Times

What is it that sets the American Indian apart from all other minorities in the United States? That is what I asked the 245 journalism students gathered in the auditorium at the University of Colorado in Boulder.

Not one student raised a hand to answer.

"Indians live on lands with clearly defined borders and boundaries, and they are the only racial group to have active treaties signed between themselves and the United States government," I told them.

Indians are also mentioned as sovereign nations in Article I, Section 8, of the U.S. Constitution.

Many Indians are bothered by the fact there is a National Black History Month in this country. Oh, we're not envious of the blacks. We're just concerned that, as the First Americans, the original title holders to the lands of the Western Hemisphere, we have not been given the opportunity to let the rest of the country know about the many contributions we have made to the success of the United States.

There are many American Indians excelling in many fields, but they are never written about. For the most part, white Americans are very ignorant about the true Indian history, and what is worse, they are sadly misinformed by the misconceptions, myths and stereotyping

that has been our lot as applied by the mass media.

Norbert Hills, 40, an Oneida Indian from Wisconsin, is the executive director of the American Indian Science and Engineering Society on the campus of the University of Colorado at Boulder. He is also very concerned by the fact that so many American Indians have helped to break down barriers in the field of science and engineering, but are totally unknown to the general public in America.

Hill went to work for AISES in an effort to help change some of these things. "How many people in this country know that a Mohawk Indian from the Six Nation's Reserve in Canada named Andrew Anderson worked side by side with Albert Einstein on the Manhattan Project?" Hill asked.

Anderson, a chemical engineer, died in 1983 without gaining any of the national acclaim he deserved. He was one of the founders of the AISES.

Hill continued, "How many people know that the first woman engineer hired by the Lockheed Corporation was a Cherokee Indian woman?"

Mary Ross, the great-granddaughter of Chief John Ross of the Cherokee Nation, graduated with a degree in mathematics in 1938. She went on to get a master's degree in engineering at Colorado State University in the 1950s, Hill said.

Born 77 years ago in the state of Oklahoma, Ross's contributions to the space program helped to launch the U.S. space industry.

Now retired and living in Los Altos, California, Ross, always mindful of her identity as a woman, an engineer, and as a Cherokee Indian, recently contributed \$1,000 to the scholarship program of AIS-

ES. She also convinced the executives of the Lockheed Corporation to set up a scholarship program with AISES for American Indian students interested in pursuing a career in the sciences.

In 1986, AISES gave \$61,000 in scholarship grants to Indian students to pursue careers in the field of science. Much of the fundraising was through corporations and foundations. Hill was instrumental in getting many of the grants.

Why get Indian students interested in becoming engineers and scientists?

"There are plenty of energy resources on the Indian reservations of this land," Hill said. "If we can train our own people to develop the technical expertise, we know they will have the cultural sensitivity to work with their tribal leaders and elders to develop those resources in ways that will benefit the tribe and not damage the culture or the environment."

Hill believes very strongly that the time has come for Indian tribes to break their dependence on non-Indian technical assistance.

"We must begin to chart our own course whether it be in science, medicine, journalism, or any of the other professions, and we have to do it in such a way that we do not compromise our traditional Indian ways," Hill said.

If you want to find out more about AISES, write to: Norbert Hill, executive director, AISES, 1085 14th St., Suite 1506, Boulder, Colo., 80302.

You can call Hill at (303) 492-8658 to order the AISES magazine, "Winds of Change."

"Nobody's going to save us (the American Indians) but us, and we have to be willing to take that responsibility," Hill said.

With Indians like Norbert Hill and Mary Ross speaking out for us, maybe we will have a National Indian History Month someday and maybe the next time I ask college journalism students what sets Indians apart from all other minorities, 245 hands will be raised instead of none.

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